

•multiplied creation and He did again
deign to re-integrate
the whole of His limitless creation into
the recess and embrace
of His own undivided singleness. We are
but the visionaries
of the fleeting phenomena, we perceive
only the shadows.
But, by His grace and mercy, as the eyes
are closed, the
heart is opened ; as the senses are
sealed up, the spirit within
is unveiled; and we behold Him, behind
the phenomena,,
beyond the shadows, as the One Eternal
Reality; and we
rejoice that thus we are led by Him into
the Holy of Holies.
There, in the inmost shrine of His
eternal presence, what are
we, where are we, except as mere
glimpses and as surface'
expressions of His profound Reality? As
He has, in His
mercy, taken us thus far, may He grant
that even the semb-
lance of difference, even the appearance
of separateness,,
does fade away and He be all-in-all! That
is the end and
fulfilment, the culmination and triumph
of this life which.
he has vouchsafed unto us ; to know
nought but Him and
to delight in nought but in Him. May we
have no separate-
existence apart from Him ! May He
make us a reflection,,
a replica of His Own Self, even as the
child bears marks of
identity with the mother !

The **Rishis** proclaim that as Truth, God is
the essence; as
Wisdom, He is the purpose; as Infinity,
He is the abode;
as Joy, He is the riches ; as Immortality,
He is the glory;
as Peace, He is the stability'; as
Goodness, He is the fulfil-
ment ; as Unity, He is the perfection of
our lives. And
thus emerging from Him, abiding in
Him, growing in Him,.
rejoicing in Him, and rendering back
unto Him, our life
becomes the chosen medium of His love
and the favoured
shrine of His Holiness. Thus we are
proved the true chil-
dren of His Holy Spirit, the **atman** being
ever the self-unfold-
ing off-shoot from the **Paramatman**, both,
as the Rishis have
.said, of ,the same name co-habitant and
co-essential, resid-
ing **unitedly** like two birds on the same
tree, *to wit*, the
human body, the one enjoying the sweet
.fruits of the tree,